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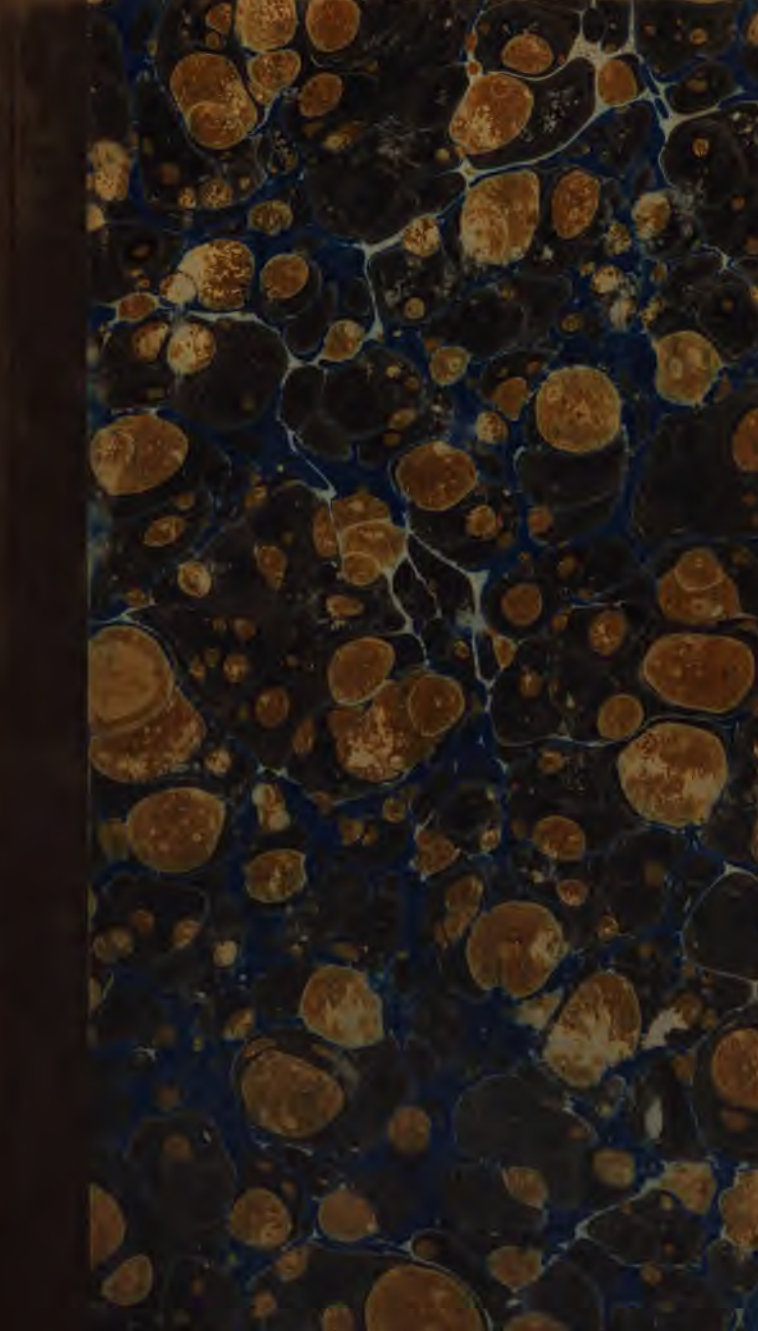
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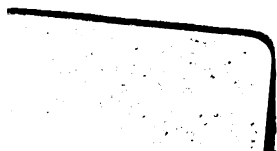
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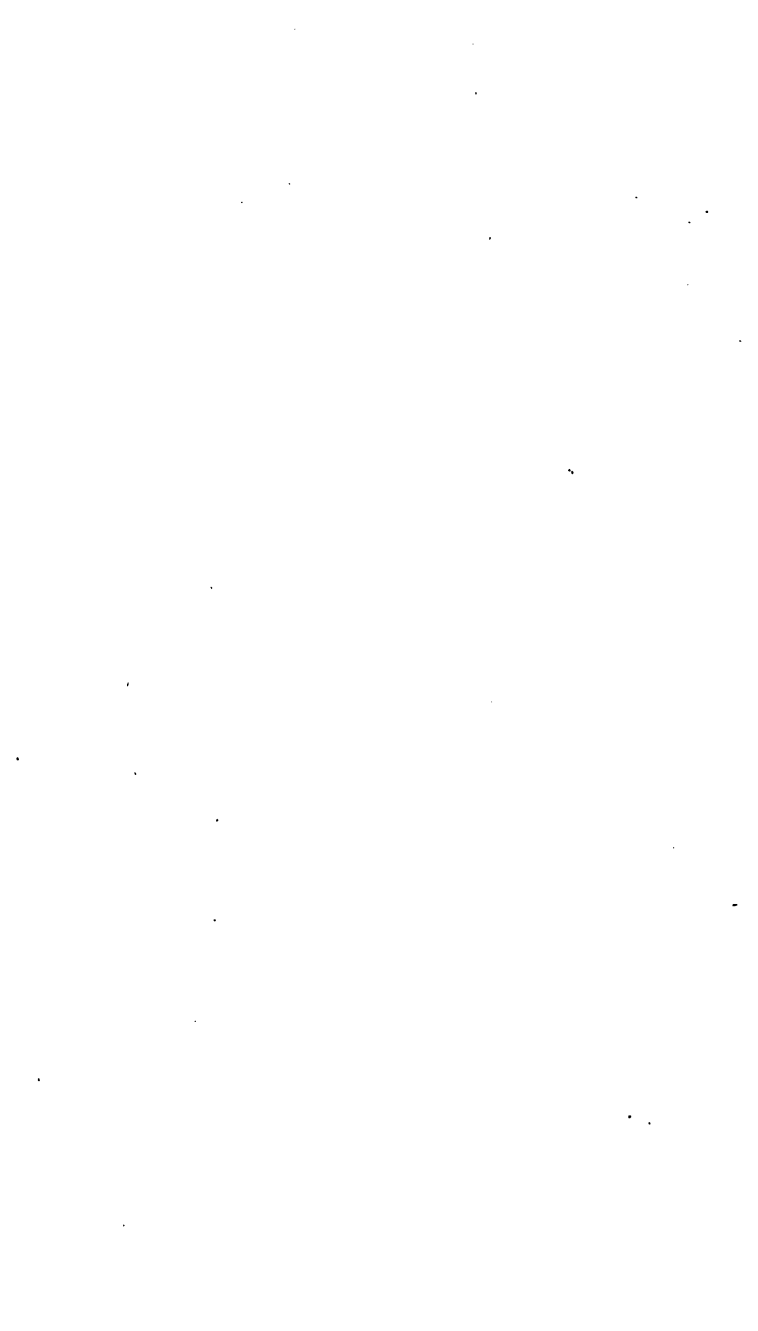
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CONVERSATIONS

ON THE

MODE OF CHRISTIAN BAPTISM.

BY ALEXANDER W. M'LEOD.



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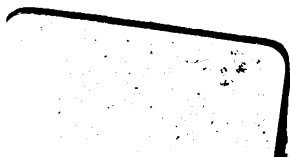
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TO
THE REV. RICHARD KNIGHT,
WESLEYAN-METHODIST MISSIONARY, AND CHAIRMAN OF
THE NOVA-SCOTIA DISTRICT,
THE
FOLLOWING TREATISE
IS RESPECTFULLY INSCRIBED
AS A MARK OF
THE ESTEEM IN WHICH HE IS HELD
BY
THE AUTHOR.

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CONVERSATIONS

ON THE

MODE OF CHRISTIAN BAPTISM.

SECTION I.

Different opinions prevail as to the SCRIPTURAL MODE of administering Christian Baptism.

Question. Is there a perfect agreement, between professing Christians, respecting the *mode or manner* in which Christian baptism should be administered?

Answer. No.

Q. Will you state in what the disagreement consists?

A. Some think *immersion* essential to baptism, so that the application of water in any other way is not baptism; whilst others, and these too the greater part of the professedly Christian world, believe, that the application of water, in the name of the sacred Trinity, to a proper subject, by *sprinkling* or *pouring*, is Christian baptism.

Q. The precise question, then, on the mode of baptism, is, whether *immersion* is *essential* to the ordinance, or the *only* way of performing it?

A. Yes.

Q. In this case, what is required of the *exclusive immersionists* to prove?

A. Either that the word *baptism* signifies immersion *only*; or that *every* instance of Christian baptism, recorded in the New Testament, was by *immersion*; and, in fact, that the inspired writers have evidently *restricted* baptism to immersion *exclusively*.

Q. On the ground, that these points cannot be proved, what will be the consequence?

A. The consequence will be, that the system of exclusive immersion falls to the ground, and, as being opposed to sprinkling and pouring, is decidedly unscriptural.

Q. Is there any reason to believe that these points are capable of being proved?

A. Yes.

Q. Will you state the reasons why you believe immersion is **not** essential to baptism?

A. With pleasure, in the following sections.

SECTION II.

Not one of the Inspired Writers has said that IMMERSION is ESSENTIAL to BAPTISM.

Q. Has any one of the inspired writers ever said, that immersion is *necessary* to constitute Christian baptism; so essential, that without it there is no baptism?

A. No.

Q. Is formal proof of this denial necessary?

A. No: as the exclusive immersionists *have never, and can never*, produce the passage from the Bible, which expressly asserts that immersion is necessary to baptism.

Q. Has the Holy Ghost, then, by express declaration, restricted baptism to immersion?

A. No.

Q. Has this fact an important bearing on the subject in question?

A. Yes: as it shows, that *all* the evidence in favour of exclusive immersion is *only inferential*.

Q. Would you suppose this to be the case, from the *mode* in which the advocates of exclusive immersion generally speak on the subject?

A. From the *confident* manner in which they speak, I should suppose, that their evidence from the Scriptures was *not at all* inferential, but of a *strictly positive* character; indeed, that the *word of God* has in *express terms* RESTRICTED baptism to immersion.

Q. When they speak thus confidently, what course would you advise to be pursued?

A. Just ask them to show, "Thus saith *the Lord*," or the plain and positive declaration of any one of the inspired writers, in support of their opinion; and it will be found, that, instead of producing such a declaration, they have to betake themselves to a kind of proof altogether inferential, thus leaving the inferential proof open to investigation.

SECTION III.

In no one place has any one of the inspired writers EXPRESSLY SAID, that any one person, when BAPTIZED, was TOTALLY IMMERSSED, or PLUNGED UNDER WATER, by another.

Q. Has any one of the inspired writers ever said, in *express* terms, that any one person, when *baptized*, was *totally immersed*, or *plunged under water*, by another?

A. No.

Q. What is said on the subject?

A. It is said, that persons were *baptized*; but *never*, that they were *totally immersed*, or *plunged under water*.

Q. In case a person should say, that there is an express declaration, to the effect, that individuals, when baptized, were totally immersed, what would you do?

A. I would ask him to produce the passage; *which I know can never be done.*

Q. How, then, must the manner, in which the actual baptisms, mentioned in the New Testament, were performed, be determined?

A. Whether they were performed by immersion, or by sprinkling or pouring, must be determined by circumstances.

SECTION IV.

IMMERSION is not calculated for UNIVERSAL PRACTICE.

Q. Is immersion adapted for universal practice?

A. No. There are circumstances in which persons may be placed when immersion would be impracticable.

Q. Will you mention some of these circumstances?

A. For instance: it would be impossible to immerse the *inhabitants of a desert*, or of a *besieged city*, within whose precincts there was no collection of water, or of *certain countries*, in the time of *great drought*, or of the *more northern regions*, during the *severity of the winter season*. Nor could the ordinance be performed by immersion with respect to a *person on a sick or death bed*.

Q. What do you infer from these circumstances?

A. That the God of wisdom, who has commanded his Ministers to *baptize ALL nations*, has not restricted baptism to

immersion; a mode which is not calculated for universal practice, which, in fact, cannot be practised in circumstances in which sprinkling or pouring is perfectly feasible.

SECTION V.

The Greek words BAPTIZO, BAPTISMA, used by the inspired writers in reference to BAPTISM, do NOT signify immersion EXCLUSIVELY.

Q. What Greek word is used in the New Testament in reference to the ordinance in question?

A. *Baptizo*, with its inflexions and derivations.

Q. Is *baptizo* a primitive word, underived from another?

A. No: it is a derivative from *bapto*.

Q. How does this circumstance affect the meaning of the word *baptizo*?

A. "*Baptizo* is a derivative, terminating in *izo*, and therefore, according to grammarians, a *diminutive*."—DR. REED.

"*Baptizo* is a derivative from *bapto*; but it is a general principle or rule in the Greek language, that derivatives in *izo* are not limited to the original meaning of their primitives, but have, uniformly, an extended meaning."—DR. WORCESTER.

"The word *baptizo* is a derivative from *bapto*, and is a *diminutive* of it."—REV. WILLIAM THORN.

Q. What is the legitimate inference from these statements?

A. "Hence, according to the ordinary construction of the Greek verbs, if *bapto* signify to dip, *baptizo* means to dip less; or, if *bapto* signify to pour or sprinkle, *baptizo* means to pour or sprinkle less."

Q. Is the word *bapto* ever used in the New Testament to express the ordinance of Christian baptism?

A. No: it is not used in one instance in reference to this ordinance.

Q. What would you reasonably infer from this?

A. That the invariable use of the *diminutive*, *baptizo*, was by design; and that the New Testament writers did not consider it as perfectly synonymous with its root, *bapto*.

Q. But, does the root, *bapto*, itself, always signify immersion?

A. No.

Q. Can you give any instances to prove this assertion?

A. The following are taken from the SEPTUAGINT, which is the Greek translation of the Old Testament, and which was made by Jews about 277 years before the coming of Christ.

LEVITICUS xiv. 6.—“As for the living bird, he (the priest, ver. 5) shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall (*bapsei*) dip (or *tinge*) them and the living bird in the blood of the bird that was killed over the running water.”

It is very evident that the word *bapto*, of which *bapsei* is an inflection, cannot here signify *immerse*, or *plunge under*. The liquid was the *blood of one bird only*; into which the *cedar wood*, the *scarlet*, the *hyssop*, and the *living bird*, were to be *dipped*, or with which they were to be *tinged*. Now, is it possible, that *all* these things could have been *totally immersed* in the *blood* of the *one* bird that was killed? No: and therefore, here is one irrefragable proof that *bapto* does not invariably signify *immerse*.

LEVITICUS xiv. 16.—“And (the priest) shall (*bapsei*) dip his right finger in (*apo*) the oil that is in his left hand, and shall sprinkle (of the oil) with his finger, seven times before the Lord.”

Now, a person cannot hold *oil* or *water* enough in his left hand to admit of the *total immersion* of his right finger into it. Any person can make the experiment for himself. *Bapto* here does not signify *immerse*.

DANIEL iv. 30.—(Corresponding with Dan. iv. 33, of our version.) “And his (Nebuchadnezzar’s) body was *wet* (*ebaphe*) with the *dew* of heaven.”

Daniel v. 21.—“And his (Nebuchadnezzar’s) body was *wet* (*ebaphe*) with the *dew* of heaven.”

Now, what *action*, in these verses, is expressed by the word *ebaphe*, an inflection of *bapto*? Is it that of *dipping* or *immersing*? Was Nebuchadnezzar *dipped in*, or *plunged under*, the *dew of heaven*? Or is the action that of *sprinkling*? Was not the king *sprinkled* with the *dew*? If we let the Scriptures explain their own phraseology, the case is decided in favour of *sprinkling*. “The *dew fell upon* the camp in the night.” (Numbers xi. 9.) “His heavens shall *drop down* dew.” (Deut. xxxiii. 28.) “As the *dew falleth* on the ground.” (2. Sam. xvii. 12.) “The clouds *drop down* the dew.” (Prov. iii. 20.) *Bapto* here cannot possibly signify *immerse*.

Q. Have you anything more to say at present respecting *bapto*?

A. The following statements are worthy of consideration:—

“The learned author of Letters addressed to Bishop Hoadley, in defence of Anabaptist Principles, expressly concedes, ‘that *bapto* signifies to *sprinkle*.’”—REV. ENOCH POND.

“Zealous as he (the said author of ‘Letters’) is for immersion, he is constrained to acknowledge, that *bapto* is *never* used in the Septuagint ‘for the rite of washing a person’s *whole* body:’ but, on the contrary, is sometimes used for wetting the body by *sprinkling*; as in Dan. iv. 33; and chap. v. 21; where Nebuchadnezzar’s body is said to be *wet with the dew of heaven*. Now, he says, ‘We all know, that a person is wet with dew, *not by immersion into it*, but by its *distillation in gentle drops*: we are *sprinkled* with it.’”—DR. LATHROP.

Q. Do any of the other Greek writers afford instances to justify the assertion that *bapto* does not exclusively signify *immerse*?

A. Yes: among others the following are given:—

“HOMER.—‘The lake was *tinged* (*ebapteto*) with the purple blood.’” Surely the lake was not *immersed in*, or *plunged under*, the purple blood! If not, then, *bapto* here cannot mean *immerse*, or *plunge under*.

“ARISTOPHANES.—‘He,’ Magnes, ‘used the Lydian music, and shaved his face, (*baptomenos*) *smearing* it with tawny washes.’” Here, also, *baptomenos*, the participle of *bapto*, does not mean *immerse*.

“ARISTOTLE speaks of a substance, which being pressed (*baptei*) *staineth* the hand.” Here the proof is irrefragable, that *bapto* does not mean *immerse exclusively*: for in no just sense can it be said, that the substance immerses the hand, or the hand is immersed in the colouring substance.

“MR. WALKER quotes the following sentence from SCHREVELIUS’ and ROBINSON’S Lexicons:—‘He indeed (*baptei*) *baptizeth* the bottle, but it *never* GOETH UNDER the liquid water.’” Words cannot declare more plainly than these, that *bapto* does not *always* signify *immerse*; for though the bottle is baptized, yet it *never goeth under* the water.

N.B. These examples are taken from POND’S Treatise.

Q. What then would the exclusive immersionists gain, were we to admit that *bapto* and *baptizo* are words synonymous?

A. Nothing at all; as the proof above submitted is incontrovertible, that *bapto* itself does not *always* signify *immerse*.

Q. But regarding *baptizo* as truly and properly a *diminutive*, what follows?

A. It must of necessity "be somewhat *less* in its signification" than *bapto*; and therefore less favouring the idea of total immersion.

Q. Is the word *baptizo* ever used in the SEPTUAGINT version?

A. Yes.

Q. Is it there used for the washing or bathing the *whole* person?

A. The writer of the Letters to Bishop Hoadley, before-mentioned, concedes that "the word *baptizo* is never *but once* used, in those very numerous places of the Old Testament, where *bathing* the person is commanded."

Q. What one instance is this?

A. It is found in 2 Kings v. 14, of our version, or 4th Kings v. 14, of the Septuagint version: "And Naaman went down and baptized himself (*ebaptisato*) in Jordan seven times, according to the saying of Elisha."

Q. Is there any certainty that Naaman *dipped* himself *altogether under* the water?

A. The matter is at best doubtful. The prophet said, "*Wash seven times*," doubtless, in reference to the law, which enjoined, that the leper should be *sprinkled seven times* for his cleansing. (Lev. xiv. 7.) The Hebrew word, *RaCHaTZ*, which Elisha used, and is rendered by our translators, "*Wash*," does not necessarily imply the washing the *whole* person: but, according to Professor Lee, it is used for *washing any part of the body*, and is rendered by Montanus, in the passage in question, in his interlinear translation, by the Latin *lavo*, which signifies, *wash, wet, moisten, bedew, besprinkle*. The word employed by the prophet conveys, then, no idea of immersion. Evident, also, is it, that the Hebrew word *TaBaL*, rendered in our version "*dip*," is, in this instance, used synonymously with "*wash*;" and so it is translated by Montanus, in the margin, by *abluo*, which signifies, *to wash*. "Go," says Elisha, "and *wash seven times*." "And he went and dipped," *washed himself*, "*according to the saying of the man of God*." Now, *baptizo* is used by THE SEVENTY, to convey this precise idea of washing. That this great and honourable man (v. 15) — this mighty general of the Syrian host, plunged himself from the river's bank seven times successively, when he was commanded only to wash, and that ceremonially, is exceedingly improbable. From the indications of his temper

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recorded in the narrative, he was evidently not disposed to do more than the prophet required; and that he did not, is plain,—for he acted “according to the saying of the man of God,” who commanded him simply to wash. His disease was only local, (v. 11,) and only a local application of the water was necessary. How he was baptized we learn from Lev. xiv. 7, ‘And he shall *sprinkle* upon him that is to be cleansed from the leprosy *seven* times, and shall pronounce him clean.’ This was the method God had appointed; and we can hardly suppose the prophet would have enjoined any other,—at least, not till it is proved.”—REV. WM. THORN.

Q. Seeing, then, that there is no clear, satisfactory instance in the SEPTUAGINT, in which *baptizo* is used for immersing the whole body, can you cite any instances from *general* Greek writers, in which *baptizo* is used to signify something *less* than a total immersion in water?

A. Yes. The following instances are quoted from POND’S Treatise:—

“PORPHYRY mentions ‘a river in India, into which, if an offender enters, or attempts to pass through it, he is immediately *baptized* up to his head.’ *Baptizetai mekri kephales.*” Here immersion, or a going *wholly* under water, is out of the question. The *head* was out of the water; and yet the person was *baptized*, according to the Greek writer, but not so according to the exclusive immersionists. We believe Porphyry.

“MR. SYDENHAM quotes the following sentence, as delivered by the oracle:—“*Baptize (baptize) the bottle; but it is not right to plunge it wholly under water.*” Here is another plain instance, in which *baptizo* is used for something *less* than immersion. According to this direction of the oracle, a thing may be *baptized*, and yet *not be wholly* under water.

“ORIGEN, speaking to the Pharisees of the wood on the altar, over which water was profusely *poured* at the command of Elijah, (see 1 Kings xviii. 33,) expressly says, that this wood was *baptized*. This term, then, was used by ORIGEN (one of the earliest Christian fathers) to signify *pouring*.”

“EUSEBIUS mentions a fountain near the church at Tyre, where the people washed previous to their entering the temple. This washing,” he observes, “resembled baptism.”

The following instances are quoted from THORN’S Treatise:—

“ÆLIAN.—‘Having *baptized* with precious ointment a garland woven of roses.’ The garland was surely *not dipped*

into a box of ointment, but the ointment was poured or sprinkled on the garland."

"IAMBlichus.—'Baptize not in the *periranterion*.' This was a small vessel like those kept at the doors of Roman Catholic chapels.—(Potter's Ant.) The act here is evidently *sprinkling*."

"JUSTIN.—'Sprinkling with holy water was invented by demons, in imitation of the true baptism, signified by the Prophets, (Isaiah lii. 15 ; Ezek. xxxvi. 25,) that their votaries might have their pretended purifications by water.' Here sprinkling and baptism are used synonymously."

"SUIDAS.—'Being carried before a tribunal, he was scourged by the executioners, and, flowing with blood, baptized the hollow of his hand.' That is, some of the flowing blood fell into the hollow of his hand, and thus baptized it."

Q. Are you disposed now to appeal to the New Testament, in proof that *baptizo* signifies less than *immersion* ?

A. Yes: the following instances are in point:—

MARK vii. 4.—"And when they (*the Pharisees and all the Jews*) come from market, except they wash, (*baptizontai*, or be baptized,) they eat not."

Q. Does the context throw any light on the practice here mentioned ?

A. Yes: the Evangelist, having stated the fact, that the Pharisees and certain of the Scribes found fault with our Lord's disciples for having eaten "with defiled, that is to say, unwashed, hands," gives the reason of their censure: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not. And when they come from the market, except they wash, (*baptize themselves*,) they eat not." Here, it is evident that *the baptizing of themselves*, and *the washing of their hands*, are phrases used synonymously. *Application of water*, therefore, to a PART of the person, if the Evangelist knew what he was writing, is truly and properly BAPTISM. Moreover, it is absurd, unless the case can be clearly proved, to suppose, that all the Jews, would not take a mouthful of food without dipping themselves head and ears under water, and, in addition to this, that every time they came from the market, they restrained themselves from all food, until they practised a similar immersion.

Q. Can you state anything respecting the mode in which the Jews washed their hands? Was it by immersing them in water, or by having water poured upon them ?

A. "It is well known that their customary mode of washing hands was by affusion, for which purpose they had persons employed; as in the case of Elijah, (2 Kings iii. 11,) where we are told of *water being poured on his hands*. (The reader is requested to consult the passage itself.) A modern traveller (Sir R. Kerr Porter) informs us that he found that to be the usage in Persia. 'An attendant,' says he, '*poured water from a jug, on our right hands, which we held in succession over a basin.*' And Dr. Pocock has fully established, by numerous competent authorities, *pouring from a vessel*, as the Jewish mode, *Non lavant manus nisi e vase affusa aqua.*"—GEORGE BURNS, D.D.

Q. Will you mention the other instances to which you referred?

A. MARK vii. 4.—"And many other things there be, which they (the Jews) have received to hold, as the *washing (baptismous, baptisms)* of cups, and pots, brazen vessels and tables."

N.B. The word *baptismous* is used in a similar connexion, by our Lord, in the 8th verse.

Q. Was this washing used for cleanliness, or for ceremonial purposes?

A. Not for cleanliness; for *other* persons, as well as the Jews, clean their pots and cups, &c.; but for ceremonial purposes. This is further evident from the consideration that these *baptisms* were observed in obedience to "*the tradition of the elders.*" In all probability, the Jews would observe the divinely appointed mode of ceremonially purifying similar objects. "And a clean person shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon *all the vessels.*" (Num. xix. 18.) At all events, our Lord has decided, that the Pharisees ceremonially washed only the "*outside* of the cup and platter," and therefore did not *dip* them. The *washings*, or *baptisms*, therefore, mentioned in this passage, were *not* immersions.

HEBREWS ix. 10.—Speaking of the ceremonial purifications of the law, St. Paul says, "Which stood only in meats and drinks, and divers *washings (baptismois, baptisms)* and carnal ordinances, imposed on them until the time of reformation."

The only question here to be decided, is, whether these *baptisms* were *immersions ONLY*.

The place where these ceremonial purifications were divinely appointed, is against the supposition that they were. "It is remarkable, that all the laws of Jewish purification were

given to the Hebrews in a place (a wilderness) where there was comparatively no water, and when the performance of this rite, in the sense understood by our opponents, must have appeared impracticable to every person that heard them, and must have really been so for at least forty years: and yet what Moses enjoined, in this respect, was never once objected to as impossible or even difficult, nor, that we learn, was it ever neglected through a scarcity of water, at any period, place, or under any circumstances. When the Legislator commanded them all to bathe, cleanse, wash, or sanctify themselves, they understood him to mean something that was then and there feasible; but the immersion of their whole body as often as the law rendered purification requisite, which Mr. Booth (a Baptist writer) says, was 'daily,' and that for two millions of people, and during forty years in this desert, this waste howling wilderness, was a thing impracticable. In fact, the local circumstances of the Hebrews at the time the laws of purification were given, are the best means we possess of understanding the import of the terms employed; that is, in the sense those circumstances must have caused them to understand them."—THORN.

The terms employed are also against the supposition. "The words employed by Moses by no means imply a total immersion. We read of *bathing* the body ceremonially in the following texts:—Lev. xv. 5, 8, 11, 13, 21, 22, 27; xvi. 26, 28; xvii. 15, 16; Num. xix. 7, 8, 19. In all these passages the Hebrew word is *RACHATZ*, which means simply to wash. (See Taylor's Heb. Con. in loc.) It is translated in every place by *LOVO* in the Septuagint, and by *LAVO* in the Latin. We read of *washing* the body for Levitical lustration in the ensuing texts:—Exod. xxix. 4; xl. 12, 32; Lev. xiv. 8, 9; xv. 16; xvi. 14, 24; xvii. 16; xxii. 6. In all these we have the same Hebrew original, with similar Greek and Latin translations. To contend that the divine Lawgiver commanded the people to plunge themselves, or one another, under water for legal impurities, is not only opposed to the circumstances of the case, but even to the plain letter of Scripture."—THORN.

Another consideration is fatal to the supposition in question. "The personal ablutions may be divided into two heads: what people did to themselves, and what others did to them,—or, in other words, what was self-operated, and what was ministerial."

There is no evidence, that the people *dipped themselves*.

Even if there were, "our opponents unequivocally assure us" that self-immersion, or a person bathing himself in or with water, "is not baptism; consequently, the second, that is, what people did to each other, alone is baptism. The priests, or the people who were clean, *sprinkled* upon others oil, blood, or water, either pure or impregnated with the ashes of the red heifer: therefore, sprinkling, pouring, or applying one or all of these elements, is what Paul means by the term baptism."—THORN.

Q. Is not the washing of Aaron and his sons urged against the opinion just stated?

A. "The isolated text (Exod. xxix. 4) which speaks of Moses washing Aaron and his sons at the door of the tabernacle, in no degree militates against our doctrine, but rather confirms it. That Moses performed an act upon Aaron and his sons which, in ceremonial technicalities, is called washing, is evident. The question, however, is, what that act was? No sea of brass was then erected for the service of the sanctuary, nor do we read of any other vessel sufficiently large for totally submersing the High Priest and his grown-up sons; neither is it likely that those, whose sacred persons were never in the least to be indelicately exposed in the service of the altar but at the peril of their lives, (chap. xxviii. 42, 43,) should be stripped naked, dipped, lathered, and washed by Moses in the sight of all the congregation, summoned expressly to witness the ceremony. (Lev. viii. 4—6.) There is no question but the priests and Levites were washed by Moses in the same manner. How he acted with regard to the latter, we learn from the following text: 'Take the Levites from among the children of Israel and cleanse them, *sprinkling* water of purifying upon them,' &c. (Num. viii. 6, 7.) Here all that Moses did was sprinkling them with water: and, as the above passage is admitted by our opponents to be the only one in the Old Testament representing one person actually and literally washing another, for ceremonial purposes; as we read of no instance where one person dipped another; and as what is denominated washing, sanctifying, purging, and cleansing one another, was in every other case performed by sprinkling, pouring, or otherwise applying the element to the object; we submit that it was done by Moses in the same way. (See Ezek. xxxvi. 25.) We conclude, therefore, that the baptisms mentioned by the apostle are 'called divers, because they were performed on different occasions and for various kinds of uncleanness;' and consisted in sprinkling, pouring,

or otherwise applying to the people, blood, oil, or water, either pure or impregnated with ashes."—THORN.

St. Paul explains himself in the context; and in doing so, mentions *sprinkling*, and *sprinkling only*. "For, if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, *sanctifieth* to the *purifying* of the flesh; how much more shall the blood of Christ, &c. For, when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book, and all the people, &c. Moreover he *sprinkled* with blood both the tabernacle, and all the vessels of the ministry." (Heb. ix. 13, 14, 19, 21.) Here *sprinkling* is in plain words called *baptism*, by an inspired apostle.

1 COR. x. 1, 2.—"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all *baptized* (*ebaptisanto*) unto Moses in the cloud and in the sea."

Referring to the narrative of this event, (Exod. xiv. 21, 22,) we learn, that "the Lord caused the sea to go back by a strong east wind all that night, and made the sea *dry land*; and the waters were divided. And the children of Israel went into the midst of the sea upon *dry ground*; and the waters were a *wall* unto them, on their right hand and on their left." Here there was *no dipping under water, no immersion*; and yet, according to St. Paul, they were *baptized*. That they were not immersed is evident on the face of the account. 1. They were not *under water*: they were not *in water*. 2. They were *under the cloud; in the open air; breathing atmospheric air freely*. 3. The waters were a wall on either hand. 4. Their *feet* were on *dry ground*. If this were an immersion, it was rather a *dry one*! In all probability, they were *sprinkled* with spray from the sea, or with rain from the cloud. It is supposed that the Psalmist refers to this when he says,—“The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled. The clouds *poured out water*.” (Ps. lxxvii. 16, 17.)

N.B. The *Egyptians* were the *immersed parties*,—covered with the water; but *they perished*.

Q. Have you any other instances?

A. Yes: there is another strong case in which the word *baptism* does not, and cannot, mean immersion.

John, speaking of Christ, said, (Matt. iii. 11,) “I indeed

baptize with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall *baptize you with the Holy Ghost*, and with fire."

Now, if baptism implies immersion only, then the passage would read, "I indeed immerse you in water, but he that cometh after me shall immerse you in the Holy Ghost and in fire!" But here the proof of Scripture itself is irrefragable, that the passage cannot be so read without doing violence to truth. The promise was verified; the manner of accomplishment is clearly stated.

Observe, 1. The promise of John had been a subject of distinct prophecy. The prophecy is given by Joel: "And it shall come to pass afterward, that I will *pour out* my Spirit upon all flesh; and your sons and your daughters shall prophesy, &c. And also upon the servants and upon the handmaids in those days will I *pour out* my Spirit." (Joel ii. 28, 29.)

2. When this prediction was accomplished on the day of Pentecost, Peter, quoting the very words of Joel, answered those who mocked, and among other things said that Christ, "being by the right hand of God exalted, and having received of the Father the *promise of the Holy Ghost*, he hath *shed forth* this, which ye now see and hear." (Acts ii. 33.)

3. That the promise of John referred to the day of Pentecost is thus evident: for Christ, after his resurrection, "being assembled together with them," the apostles, "commanded them that they should not depart from Jerusalem, but *wait* for the *promise* of the Father, which, saith he, ye *have heard* of me. For John truly *baptized with water*; but ye shall be *baptized with the Holy Ghost* not many days hence." (Acts i. 4, 5.)

4. How then was the promise fulfilled? Was it by immersion, or by pouring? Were the apostles plunged or dipped in the Holy Ghost? Or did the Holy Spirit come upon them? The answer is, He was *shed forth—poured out*—upon them. Here then baptism means not immersion. If the word means immersion exclusively, then the prediction of Joel, and the promise of John and of our Lord, have never been fulfilled. But they have been fulfilled. The Holy Spirit was poured out; and this action is expressly called baptism: baptism here then means *pouring*.

Q. What confidence can be placed on the assertions of those who declare, that *baptizo*, and *baptisma*, and the word *baptism*, signify *immersion exclusively*?

A. No confidence whatever; as the preceding instances abundantly show.

Q. But is not a popular argument founded upon this mere assumption by exclusive immersionists?

A. Yes: you will meet with it thus: "They were baptized, and to baptize is to immerse." "To baptize is to immerse; but three thousand were baptized; therefore, three thousand were immersed." "The persons referred to were baptized, and baptism is immersion." "He was baptized, and baptism is immersion." (See, among others, a Treatise published in St. John, New-Brunswick, in 1842, by JOHN GEORGE NAYLOR, in which this *admirable logic* abounds.)

Q. What think you of this argument?

A. The *veriest begging of the question* ever exhibited by a disputant! A complete *cutting* of the Gordian knot! Exhibiting the weakness of the cause for the support of which it is employed!

Q. What should persons do when this argument is adduced?

A. Just remember the numerous instances, adduced in this section, in which BAPTISM *does not* and *cannot* mean *immersion*; and then let the argument go for what it is worth,—and that is—*nothing at all!*

SECTION VI.

Baptism is emblematical of the blessings of the Gospel; and these are spoken of under the idea of SPRINKLING and POURING, but NEVER of immersion.

Q. Is there any reason to believe that baptism is emblematical of Gospel blessings?

A. Yes: it is "an outward and visible sign of an inward and spiritual grace;" symbolizing the application of the blood of Christ to the conscience, and the purifying influence of the Holy Ghost on the heart.

Q. Do any of the exclusive immersionists favour these views?

A. Yes: "*D'Anvers* calls it, 'a sign to the believer of the covenant on God's part of washing away his sins by the blood of Christ.' (Pp. 11, 20.) *Burt* says, 'Baptism offers an emblem of sanctification.' (Letters, pp. 24-26.)

S. Stennett calls it 'the type, or emblem, of the internal washing of regeneration.' (Part I., p. 33.) *Maclean*, 'the washing away of sin, and the filth and pollution of sin.' (Works, vol. I., pp. 132, 134.) *Booth* calls it 'purification.' (Vol. I., p. 179.)"—THORN, p. 219.

Q. Are there any promises which refer to one mode of application more than to another?

A. Yes: *sprinkling* is especially mentioned.

Thus, speaking of the glory that should follow the sufferings of Christ, Isaiah (lii. 15) says,—“So shall he *sprinkle* many nations.” Now, this promise either refers to his justifying and sanctifying them through his blood, called the blood of “*sprinkling*,” or to their admission into his church. If the former, then these important blessings are spoken of under the idea of *sprinkling*, and the application of water, which is allowed to be emblematical of these blessings, to the parties interested, by *sprinkling*, is unquestionably befitting. If to the latter, then they are thus to be admitted by *baptism*, the appointed ordinance; but this baptism, in strict agreement with the words of the prophet, can be administered only by *affusion*, and not by immersion.

N.B. There is no promise in the whole range of divine truth, “So shall he *immerse* many nations.”

Another promise is found in Ezekiel (xxxvi. 25): “Then will I *sprinkle clean water* upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” In this promise the prophet doubtless refers to Gospel times; and to the application of the baptismal element to the outward person, and to the purifying influence of divine grace upon the heart. To this promise, thus viewed, the apostle Paul, no doubt, refers, when he thus exhorts the Hebrew Christians, who were well acquainted with the writings of the prophets: “Let us draw near with a true heart, in full assurance of faith, having our hearts *sprinkled* from an evil conscience, and our *bodies* washed with *pure water*.” (Heb. x. 22.) That no idea of immersion is conveyed by the apostolic phrase, “having our bodies washed with water,” is evident from the decision of our Lord. When Peter requested him to *wash* not only his feet, but also his hands and his head, Jesus refused, and said unto him, “He that is *washed* needeth not *save* to wash his feet, but is *clean every whit*.” (John xiii. 9, 10.) That is, the application of water to a *part* of the body is truly and properly *washing*.

N.B. There is no promise, “And I will *immerse* you in clean water,

and ye shall be clean." And surely, when God himself has promised to *sprinkle clean water* upon us, there cannot be anything so alarming, or so frightful, as certain folk would fain make out, in administering the ordinance of Christian baptism by *sprinkling clean water on the subjects!*

Q. Under what idea is the "blood of Christ," in its cleansing effects, spoken of in the sacred writings?

A. Under that of "sprinkling." "Ye are come—to the blood of *sprinkling*, that speaketh better things than that of Abel." (Heb. xii. 22, 24.) "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and *sprinkling* of the blood of Jesus Christ." (1 Pet. i. 2.) Now it is expressly said, "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) "Unto him that loved us, and washed us from our sins in his own blood." (Rev. i. 5.) But this cleansing, and washing, are effected by the "sprinkling" of the atoning blood. The outward ordinance, which is emblematical of the inward washing, or spiritual cleansing, may well be performed by "sprinkling." When, therefore, persons ridicule the application of a *little water*, the sprinkling of a *few drops* on the face, when baptizing, as having no virtue, and not at all to be compared, in effect, to a *good dip* in a river; to be consistent, they ought to ridicule the idea of the heart being washed and cleansed from all sin by the "*sprinkling* of the blood of Christ!"

N.B. The blood of the adorable Redeemer, however, is never called the blood of *immersion!*

Q. Did you not say that baptism is emblematical of the gift of the Holy Ghost?

A. Yes. But the Spirit is always represented as the *active agent*, as *descending, falling, being poured out, shed forth*; and never as *being passive, into which* persons are said to be *plunged or immersed*.

Q. Will you adduce a few passages in proof?

A. Yes.

PROV. i. 23.—"Turn you at my reproof: behold, I will *pour out* my Spirit unto you."

ISA. XLIV. 3.—"I will *pour* my Spirit *upon* thy seed, and my blessing upon thine offspring."

JOEL ii. 28, 29.—"I will *pour out* my Spirit upon all flesh;—also upon the servants and upon the handmaids in those days will I *pour out* my Spirit."

PS. LXXII. 6.—"He shall *come down* like *rain* upon the mown grass; as *showers* that water the earth."

JOHN i. 32, 33.—“ And John bare record, saying, I saw the Spirit *descending* from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit *descending*, and remaining on him, the same is he which baptizeth with the Holy Ghost.”

ACTS x. 44, 45.—“ While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost.”

ACTS xi. 15, 16.—“ And as I (Peter) began to speak, the Holy Ghost *fell on* them, as on us at the beginning. Then *remembered* I the word of the Lord, how that he said, John indeed *baptized with water*; but ye shall be *baptized with the Holy Ghost*.”

Q. Have you any thing to state on these passages?

A. Nothing more, than that the gift of the Holy Ghost is, by *divine authority*, declared to be a *baptism* of the Holy Ghost; and that this gift of the Spirit is invariably represented as being imparted by his *descending, coming down as rain, or showers, being shed forth, being poured out*.

Q. What do you infer from the previous statements?

A. I infer, that if it be reasonable there should be any resemblance between the *mode* of performing the *outward symbol*, and the *manner* of the impartation of the *inward blessings*, then it is reasonable that *baptism* should be performed by *sprinkling or pouring*: for in *both of these ways* are Gospel blessings, including the justifying and sanctifying blood of Christ, and the gift of the Holy and ever-blessed Spirit, *said to be imparted*, but *never in one solitary instance by immersion*.

SECTION VII.

CASES OF *actual baptism* MENTIONED IN THE NEW TESTAMENT.—*And first, of those supposed to be in favour of immersion.*

Q. Do not the exclusive immersionists cite some cases of *actual baptism*, recorded in the New Testament, which they suppose to afford incontrovertible evidence in favour of *immersion*?

A. Yes.

Q. Will you mention these?

A. They are, (1.) The baptism of multitudes by John in Jordan.

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him *in (en)* Jordan, confessing their sins." (Matt. iii. 5, 6; Mark i. 5.)

(2.) The baptism of our Lord.

"And Jesus, when he was baptized, went up straightway *out of (apo)* the water," &c. (Matt. iii. 16.)

(3.) The baptism of the eunuch.

"And they went down both *into (eis)* the water, both Philip and the eunuch; and he baptized him. And when they were come up *out of (ek)* the water," &c. (Acts viii. 38, 39.)

Q. On what does the whole strength of the argument in favour of immersion in those cases depend?

A. On the four Greek prepositions *apo*, and *ek*, translated *out of*; and *eis* and *en*, translated, the first *into*, the second *in*.

Q. On the supposition, that *out of*, *into*, and *in*, are the invariable meanings of these prepositions, would *immersion* necessarily follow?

A. By no means. The question is not whether persons, when baptized, went *into* water, and came *out of* water, but whether the person who administered the ordinance *dipped* or *plunged* the persons who were baptized *under* the water. By having recourse to these prepositions, those who rely upon them surrender the argument from the meaning of the word *baptizo*; for, if *baptizo* invariably expresses the *action* of *dipping* and *plunging under*, as is sometimes, in opposition to the evidence already adduced, hotly contended, why talk of *going into* and *coming out of* water? why not rest the argument for immersion wholly on the *meaning* of the word *baptizo*?

Q. I would ask, did the *act* of their *going into* the water constitute their baptism, or was their baptism administered *after they went into* the water?

A. Evidently *after* they went into the water. The language of the Evangelist is explicit in the case of the eunuch: "They went down both *into* the water, and *he baptized him*." He first went into the water; (on the supposition of our friends;) and then after that he was baptized.

Q. Pray then, after he went into the water, *how* was he baptized? *What was the mode* employed?

A. This is the very question.

Q. Was he dipped or plunged under water?

A. The sacred writer says, he was baptized. It is not said he was dipped, or plunged under water.

Q. On what ground do the exclusive immersionists declare that the eunuch was immersed?

A. *On pure, sheer conjecture alone.* There is not one tittle of evidence in their favour. If the water were deep enough, he *might have been* immersed. The case is a *possible* one, on the ground that there was water enough; but not *probable*.

Q. But, on the supposition of his going into the water, could not water have been *sprinkled* or *poured upon* him?

A. Undoubtedly; much more easily than he could have been immersed.

Q. Is there anything in the word *baptizo* to oppose the idea of water being applied to him by sprinkling or pouring?

A. Nothing whatever, but on the contrary, as has already been abundantly proved.

Q. Can any person positively say, that John put those whom he baptized *under* water; or that John *immersed* our Lord; or that Philip *dipped* the eunuch *under* water?

A. *No man living.*

Q. Will you test the supposition, that these prepositions imply being placed *under*, by other instances in which they are employed?

A. The following are in point:—

SEPTUAGINT. (Ps. cvii. 23.—*Our version*, Ps. cvii. 23.) —“They that *go down to (eis, into) the sea* in ships, that do business *in (en) great waters.*” “But did they go absolutely *under* water, and transact their concerns *in the bowels* of the deep?”

SEPTUAGINT. (4th Kings vi. 4.—*Our version*, 2 Kings vi. 4.)—“And they came *(eis) into* Jordan, and cut wood.” “But surely they did not go *under the water* of the river to *fell timber.*”

Matt. xvii. 27.—Our Lord said to Peter, “Go thou *to (eis, into) the sea*, and cast an hook,” &c. Did Peter *plunge* himself *into the sea*, or *under the water*, and cast his hook to catch a fish?

JOHN ix. 7.—Christ said to the blind man, “Go, wash *in (eis, into) the pool* of Siloam,” &c. Did the blind man *plunge*

himself under the water of Siloam, and there wash his eyes?

Q. But have these prepositions only *one* meaning?

A. No. "In Schleusner's celebrated Lexicon of the Greek New Testament, we are told that *apo* has twenty distinct senses; *eis*, twenty-six; *ek*, twenty-four; and *en*, thirty-six."

—THORN.

Q. Have the translators of the New Testament assigned these prepositions but *one* meaning?

A. "From a personal examination of the authorized version of the Scriptures, we learn, that the translators have rendered them in the New Testament by *various* English terms or expressions. They have translated *apo* by twenty-four vernacular terms; *eis*, by thirty-six; *ek*, by twenty-three; and *en*, by thirty-two."—THORN.

Q. Will you read some passages, in which *apo* is found in the original, translating it *out of*, for the purpose of showing that such a translation does not accord with the evident intention of the sacred writers?

A. Yes. (Let the reader note, that the words in *italics* are, in the original, expressed by *apo*.)

MATT. iii. 7.—"O generation of vipers! who hath warned you to flee *out of* the wrath to come?"

MATT. vii. 23.—"Depart *out of* me, ye workers of iniquity."

MATT. viii. 1.—"When he was come down *out of* the mountain."

MATT. xxvii. 42.—"Let him come down *out of* the cross."

LUKE i. 38.—"And the angel departed *out of* her."

LUKE ix. 5.—"Shake off the very dust *out of* your feet."

Q. Will you read *ek*, *out of*, for a similar purpose?

A. (N.B. The words in *italics* are, in the original, expressed by *ek*.)

MATT. xii. 33.—"For the tree is known *out of* his fruit."

MATT. xx. 2.—"He agreed with the labourers *out of* a penny a day."

MATT. xxi. 25.—"The baptism of John, whence was it, *out of* heaven, or *out of* men?"

JOHN xiii. 4.—"He riseth *out of* supper, and laid aside his garments."

REV. ix. 21.—“Neither repented they *out of* their murders, nor *out of* their sorceries, nor *out of* their fornications, nor *out of* their thefts.”

Q. Will you read some passages, in which *eis* occurs, translating it *into*, for a similar purpose?

A. (N.B. The words in *italics* are, in the original, expressed by *eis*.)

MATT. xii. 18.—“Behold my servant, *into* whom I am well pleased.”

MATT. xii. 41.—“Because they repented *into* the preaching of Jonas.”

MATT. xv. 24.—“I am not sent but *into* the lost sheep.”

MATT. xviii. 29.—“And his fellow-servant fell down *into* his feet.”

ACTS ix. 1.—“And Saul, yet breathing out threatenings and slaughter *into* the disciples of the Lord.”

ACTS ix. 21.—“And came hither *into* that intent.”

Q. Have you any other observation to make at present respecting *eis*?

A. I just remark here, that by rendering *eis*, *into*, our Lord is made amphibious, and the Scripture to contradict itself.

Q. Will you state your reasons for this assertion?

A. As to the first, it is said, John x. 40, “Jesus went away again beyond Jordan, *into (eis) the place* where John at first baptized, *and there he abode.*” “Interpret this verse with Baptist strictness, and you make our Lord amphibious. For, if John literally went *into* the water, and baptized by immersion; and if our Saviour went *into* the *very place* where John baptized, and *abode there*; it necessarily follows that the Redeemer must have lived principally in the water.”
—REV. D. ISAAC.

As to the second, it is said, John xx. 4, 5, that Peter and John “ran both together” towards the sepulchre in which Christ was laid; “and the other disciple did outrun Peter, and came first to *(eis, into) the sepulchre*;” that is, he went *into* it; and yet it is expressly said, (verse 5,) “yet went he *not in.*” Make *eis* here mean *into*, in regard to the sepulchre, as it is made to mean in respect to the water, and the Scripture is positively contradicted.

Q. Will you read some passages in which *en* occurs, and translate it *in*, for a similar purpose?

A. (N.B. The words in *italics* are, in the original, expressed by *en*.)

MATT. v. 34, 36.—“Swear not at all ; neither *in* heaven, nor *in* thy head.”

MATT. xxii. 40.—“*In* these two commandments hang all the law and the prophets.”

MATT. xxvi. 52.—“They that take the sword shall perish *in* the sword.”

MARK i. 23.—“There was in the synagogue a man *in* an unclean spirit.”

HEB. ix. 25.—“The high priest entereth into the holy place *in* blood.”

Q. What do those instances show ?

A. That little reliance can be placed on the words “*into*” and “*out of*,” when used in reference to baptism, to prove immersion.

Q. But do these prepositions never signify “*into*” and “*out of*?”

A. They sometimes signify *into* and *out of*. This is not denied. But the connexion shows that this must be their meaning.

Q. Is it sufficient for the purposes for which the immersionists quote them, that they sometimes mean *into* and *out of*?

A. No. They should show this to be their *invariable* meaning, and especially so when used in reference to *baptism*. For though they do sometimes signify *into* and *out of*, yet if it cannot be proved that they must *necessarily* have this signification when used in regard to baptism, they fail to afford the least countenance to immersion, as in the case of baptism they may have *another* meaning.

Q. What other meaning may they justly have in the cases of baptism in which they occur ?

A. They may justly mean *to* and *from*.

Q. Are the prepositions in question ever rendered *to* and *from* ?

A. Yes : and *en*, is rendered *at*, *on*, or *with*.

Q. Are they so rendered by the translators of the New Testament ?

A. Yes. “We find, from a careful investigation of the point in dispute, that, in our version of the New Testament, the translators *have* rendered ΛPO , *from*, three hundred and seventy-four times ; EIS , *to* or *unto*, five hundred and thirty-eight times ; EK , *from*, one hundred and eighty-six times ; and, EN , *at*, *on*, or *with*, three hundred and thirteen times.”

—THORN.

Q. Is this a matter of fact, and may persons who are unable to read Greek confidently rely upon the correctness of this statement?

A. It is matter of fact; and persons unable to read the Greek Testament for themselves, may rely confidently on the truth of the statement. It has been for years published to the world; and no advocate of immersion, as far as we know, has *presumed* to call it in question.

Q. Then, for aught the exclusive immersionists are able to show, the words may mean *to*, *from*, *at*, or *with*, in the cases of baptism recorded by the inspired writers?

A. Undoubtedly. Hence, in regard to the baptisms performed by John, nothing more can be justly inferred, than that he baptized *at*, or in the *locality* of, Jordan; or, if the word Jordan be understood to mean the *river*, then, that he baptized *with* the *water of Jordan*. "I indeed," says he, speaking of his baptisms in respect to Jordan, "baptize you *with* water."

So, in regard to the baptism of our adorable Lord, nothing more can be justly inferred, than that, *after* his baptism, he went *from* the water. So likewise, in respect to the eunuch, that he went, with Philip, *to* the water; and, after having been baptized, he, with Philip, came *from* the water.

Q. Is not the question sometimes asked, "Why did these persons go to the water, if not for the purpose of immersion?"

A. Yes: but the question itself is without the least point. "Why did they go to the water, if not for immersion?" Truly, to have the water applied to them; or, in other words, to be baptized. This is the sole reason. And, after having arrived at the water, if the water could not have been applied, or if the baptism could not have been performed, by *sprinkling* or *pouring*, then some other mode must have been used. But, on what grounds sprinkling or pouring was impossible, after persons were within the reach of water, has never yet been shown.

Q. These are the cases of actual baptisms supposed to be in favour of immersion; and as these, when examined, have utterly failed in supporting the supposition, what other passages are relied upon by the exclusive immersionists to maintain their system?

A. JOHN iii. 23.—"And John also was baptizing in Ænon, near to Salim, because there was *much water* there."

Q. What is the argument derived from this passage in favour of immersion?

A. Altogether presumptive. The exclusive immersionists take for granted, what they should first prove, that the "*much water*" at Ænon was required *only* for baptizing; whereas an abundance of water might have been required, by the multitudes who were baptized of John, for other purposes than for those of baptizing. "They *surmise* and *conjecture* that John would not have baptized in these places, containing much water, had he not dipped his converts, but can adduce nothing more. They simply suppose that much water was required for baptism, and could be necessary for no other purpose. Now, when Sennacherib invaded the country of Judea, he wanted '*much water*,' (2 Chron. xxxii. 4,) but surely not for baptizing his army: and Christ, who, by his disciples, baptized more people than John, did not deem Jordan or Ænon necessary for their performance of this rite; nor does it appear, from the evangelical history, that they ever required much water for doing it. Hence we may gather, that much water might be necessary for the use of great multitudes of people, though they were not to be plunged or washed in it; and that still greater multitudes may be scripturally baptized where there is not, for aught the Scriptures tell us, much water for the purpose."—THORN.

Q. Is there any reason to suppose, that Ænon was a *large collection* of water, in the modern sense?

A. No. The original simply signifies "*many waters*,"—conveying the idea of many *springs* or *fountains*. "Ænon, according to Parkhurst, signifies a fountain or spring. Mr. Robinson (Baptist minister) tells us that 'Ænon, near Jordan, was either a natural spring, an artificial reservoir, or a cavernous temple of the sun. The spring where John baptized was called the Dove's Eye. According to this, Ænon was a cavernous spring, and such were of great account in Judea, especially in some seasons.' Hence Ænon was not a place of much water, in the modern and accidental use of those terms; nor contained sufficient for those immersions which it is presumed took place in it. When we hear our opponents talking of Ænon with its much water or many streams as necessarily being little less than 'the confluence of the Tigris or Euphrates, the swelling of the Nile, or as echoing to the voice of many thunderings, the sound of a cataract, and the roaring of the sea,'—astonishment overwhelms us. Let our opponents tell us where these mighty floods are to be found;

let them point out some ancient geographer who has described this celebrated sister of the Nile, the Euphrates, and Amazon. The fact is, 'Ænon, near to Salim,' as the phraseology implies, was a place of little notoriety, unknown as a village in early times, and unnoticed for its waters, save in the text under review, in the New Testament. Neither does Josephus ever say a word respecting Ænon in any of his works, though he describes, or at least notices, almost every other fountain or water of any magnitude in the Holy Land; so insignificant was this roaring cataract (!) in his day, though he was coeval with the apostles. And all that modern travellers have been able to discover as a vestige of its former magnificence, is only a well whither the virgins go forth to draw water for their flocks and their father's families."—THORN.

Q. Must not John have had some other motive for removing from Jordan to Ænon, beside having "much water," for the purpose of baptizing?

A. Undoubtedly. "Jordan was a considerable river; and Ænon, according to Robinson, a spring in a cave. This latter place was probably more central and convenient for some of the inhabitants of the country; and the water was necessary for the refreshment of his numerous followers in that comparatively arid climate. 'Such a spring was of great account in Judea, especially in some seasons' of the year, when water was very scarce and the weather very sultry. He that congregated multitudes of people in such a country, must, like Sennacherib, have required much water; and if they attended John, as they did our Lord, three or four days successively, (Matt. xv. 32,) the necessity of much water, for other purposes than immersion, must have been great. Thus, John prudently took his station where the lives of his followers would not be endangered by the drought, and where the well-watered soil produced shrubs and trees, which proved a cooling shade amidst the scorching heat of a summer's day in Palestine. Hence Christ often resided and preached near the sea of Tiberias, Capernaum, and Galilee; though there is not a word spoken of his baptizing in any part of this lake. Now, if there were other cogent reasons for John's baptizing in Ænon, where there was much water, besides the operation of dipping his converts, we are at perfect liberty to conclude, that these alone influenced his proceedings."—THORN.

Q. Is there any proof that John dipped under water those whom he baptized at Ænon?

A. No proof whatever.

Q. Are there any other passages on which stress is laid by the advocates of exclusive immersion?

A. Great stress is laid on the following:—

ROM. vi. 3, 4.—“Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are *buried with him* by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

COLOS. ii. 12.—“*Buried with him* in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

Q. In which of these terms is the argument for immersion opposed to lie?

A. In the words, “*buried with him* IN or BY baptism.”

Q. Can you perceive anything in these words to imply immersion?

A. Nothing whatever.

Q. Will you assign your reasons for so thinking?

A. The following considerations are submitted:—

1. It does not appear that the apostle designed *any allusion* to the *mode* of baptism. That he did, is by some advocates for immersion assumed, *without the least shadow of proof*. Let them but first prove, that the mode of baptism is alluded to by the apostle, and then the subject respecting that mode will be open for discussion. Assuming that the mode of baptism is referred to, and imagining that they can see some similarity between a burial and an immersion, they at once infer that baptism is immersion. The inference, however, is based on a mere assumption,—an assumption incapable of proof, that the apostle alludes to the mode of baptism.

2. It is assumed, secondly, that Christ was dipped under water, or, to use a common phrase, was “buried in the liquid wave.” Thus “buried with Christ” is made to mean “immersed with or like Christ.” Hence the frequent exhortations, to follow Christ into the watery grave. But that Christ was ever dipped under water, we have already abundantly shown, is a mere assumption; a thing which can never be proved; a pure, sheer conjecture. On this mere conjecture the argument for immersion is built.

3. If this “*burial*” is only another phrase for the baptism of these persons, then it is not true, that these persons were “buried *with* Christ:” for he was crucified, dead, buried, and raised up from the dead, before these persons

had become his followers, and, consequently, before they had been baptized. It is not said, they were buried *like*, but *with* Christ, in or by baptism.

4. If this "burial" is only another phrase for baptism, then the apostle is made to use sad tautology, and words without meaning. "*Buried*," that is, *baptized*, "with him in or by baptism!" "Baptized in baptism,—baptized by baptism!" This cannot be: the apostle used words, at least, of soberness.

5. If this "burial" be made to mean the *action of dipping*, or *mode of baptism*, then the apostle is made to say, "Therefore we are *dipped* with Christ *by* baptism *into death!*" "Dipped into death by baptism!" Pray what does this mean?

6. It is evident that these words cannot bear such a construction: it follows, that the words, "buried with him," refer not either to *baptism itself*, or to the *mode* of baptism.

Q. What then do you understand by the terms in question?

A. From the context, (Rom. vi. 1—11,) it is evident that the apostle is speaking of a *spiritual death*, a *spiritual burial*, a *spiritual resurrection*, a *spiritual life*. "What shall we say then? Shall we continue *in sin*, that grace may abound? God forbid. How shall we, that are *dead to sin*, live any longer therein?" This is the key to the passage in question, "*dead to sin*." Being "*dead to sin*," therefore we should not "*continue in sin*." "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are *buried* with him *by* baptism *into death*: that like as Christ was *raised up from the dead*, by the glory of the Father, even so we also should walk *in newness of life*. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our *old man* is crucified with him, that the *body of sin* might be *destroyed*, that henceforth we should not *serve sin*. For he that is dead is freed from sin. Now, if we be *dead* with Christ, we believe that we shall also *live* with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves *to be dead unto sin*, but *alive unto God*, through Jesus Christ our Lord." In the verses in question, the apostle is stating a simple fact, that these persons, by or in baptism, experienced the death and burial of the old man, the body of sin, and

were also raised to newness of life; or, that their experience of this spiritual death and burial, and spiritual resurrection, was declared in or by their baptism. "Indeed," says Professor Stuart, "what else but a *moral burying* can be meant, when the apostle goes on to say, '*We are buried with him*' (not by baptism only) '*by baptism INTO HIS DEATH?*' Of course, it will not be contended, that a literal *physical* burying is here meant, but only a moral one. And although the words, *into his death*, are not inserted in Col. ii. 12; yet, as the following verse there shows, they are plainly implied." Thus, viewed in the light in which the context places them, there does not seem, in the verses quoted, the least allusion to the mode of baptism, and, consequently, there can be no reference to immersion.

Secondly, Of those baptisms recorded in the New Testament, in which IMMERSION seems to have been IMPRACTICABLE or IMPROBABLE.

Q. Are there any instances of baptism mentioned in the New Testament, in which immersion was either impracticable or improbable?

A. Several.

Q. Will you state them?

A. The first is that of the three thousand on the day of Pentecost.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts ii. 41.)

Q. Were these baptized the same day they received the word?

A. Yes: because *the same day* they received the word they were added to the church.

Q. How were they added to the church?

A. By baptism, the appointed initiatory ordinance.

Q. Do the exclusive immersionists add to their churches in any other way than by baptism at the present day?

A. No: they consider no person a member of their churches until he be immersed; and they admit, generally speaking, no person to their sacrament who has not been immersed.

Q. Why, then, do you think the three thousand were not immersed?

A. 1. Because the Scriptures do not say they were.

2. Because the word *baptize* does not necessarily imply that they were immersed.

3. Because *immersion* was not *essential* to their baptism.

4. The circumstances of the case were opposed to their immersion. They were in Jerusalem, twenty miles from the Jordan and Ænon: there was in Jerusalem no large collection of water: and if John took his stand at Ænon for the purpose of immersing, because there was much water there, then it is plain that John himself considered Jerusalem an unfit place for immersing; otherwise, if there had been much water there, he would have baptized within the precincts of the holy city, and thus saved the inhabitants of Jerusalem from the trouble of taking a twenty miles' journey to Jordan or Ænon. "Much water" is either necessary for immersing, or it is not. If not, then John did not require much water at Ænon for baptizing; which is opposed to the views of the exclusive immersionists on this point. If it be necessary, then the baptism of the three thousand at Jerusalem could not have been by immersion, as there was *not* "much water" there. They must either give up the baptisms at Ænon, or at Jerusalem, or say nothing more about the argument from "much water."

The apostles would not baptize in muddy, dirty water, but, as St. Paul affirms, in "*pure* water." (Heb. x. 22.) Now, "we are informed, that pure or fair water, and such as people might drink, was exceedingly scarce and precious in Jerusalem and its vicinity; what the inhabitants procured for use being preserved with the utmost care in domestic reservoirs, made at a great expense, and filled chiefly by the rains and snows which fell in the wet and winter seasons." (Harmer's Obs., chap. i., art. 21.—Compare 2 Kings xviii. 31; Prov. v. 15; Eccles. xii. 6; Is. xxxvi. 16; Jer. ii. 13.) "There was no fountain to form a brook in the neighbourhood of Jerusalem, excepting that of Siloam, as St. Jerome expressly affirms in his Commentary on Jeremiah the Fourteenth, and which the accounts of travellers of later ages have confirmed. And as for the fountain of Siloam, which was near, sometimes it had no water, and sometimes, when it had, was not agreeable to drink. Mr. Robinson admits, that 'in the time of Jerome, who lived there, (about A.D. 400,) Jerusalem was ill-supplied with water, and subject to great droughts; and that it is now desolate,' he says, 'must be allowed.' 'The pool of Siloam is now a dirty little brook, with scarcely any water in it,' says Mr. Buckingham, who visited Jerusalem in January, 1816; 'and even in the rainy seasons, is said to be an insignificant and muddy stream. In the rainy season, this narrow bed

is filled with a torrent, which is still called the brook Kedron; but it was, at the period of our visit, perfectly dry.' 'The brook Kedron,' says Mr. Brown, 'though it receives all the rivulets about Jerusalem, is generally but small, and sometimes dry; but amidst sudden and heavy rains, it swells exceedingly, and runs with great violence, and, on such occasions, carries off the filth of the city, which by the common sewers is carried into it.' It is further evident, that there was no natural spring or fountain of water in the city of Jerusalem itself; and, as Jerome remarks, only one in the immediate neighbourhood, which arose in the valley of Siloam, and this did not always run. (Calmet's Dict., art. 'Siloam.')

All the evidence obtainable on this subject fully corroborates our position. Josephus informs us, that when Antiochus besieged Jerusalem, in the year B.C. 130, 'the Jews were once in want of water, which they yet were delivered from by a large shower of rain, which fell at the setting of the Pleiades;' about February, the time of the latter rain."

—THORN. These statements show that there would be great difficulty, if not an impossibility, in procuring water for the purpose of immersion.

Nor should it be forgotten, that the chief priests, Scribes, Pharisees, and inhabitants of Jerusalem, generally, if not universally, were opposed to the apostles. Only a few days before, they had murdered their Lord and Master; and is it to be supposed, that they would favour the cause of Christianity, by lending the apostles the use of the brazen sea in the temple, or hogsheads or reservoirs of water, in which to dip men and women head and ears, in order to initiate them into the Christian church?

The shortness of the time for the performance of the baptisms, renders their being immersed either impracticable or improbable. "The apostles came together at 'the third hour,' or nine o'clock. Besides the discourse of which we have an epitome in the Acts, it is said they 'testified and exhorted with *many other words.*' (Acts ii. 40.) Three thousand were awakened, convinced, converted, professed their faith in Christ, and concluded to be baptized. All these transactions could not possibly have passed in less than four hours. Five hours now remained; and three thousand were to be baptized by twelve men. Could they be immersed? 'Bating the time which must unavoidably elapse in repairing to the water, and making the necessary preparations; were each of the apostles to be constantly

employed, but a trifle more than a minute could be allotted for the immersion of each."—POND.

"There must also have been twelve distinct places or accommodations for this baptizing," which we have already shown "were not easily procurable in Jerusalem, especially by the disciples, who were almost universally detested, and whose converts, being mostly visiters during the feast of Pentecost, (Acts ii. 8—11,) could have commanded no private or public conveniences for such an immersing."

"If it be asserted, though it cannot be proved, that the seventy brethren assisted the twelve apostles, we reply, that while this proportionably diminishes the manual labour of each within the compass of practicability, allotting but thirty-six candidates to each dipper, it enhances greatly the difficulty in another respect, since not less than eighty-two convenient, if not distinct, places, suitable to such an occasion, must have been obtained under all the inauspicious circumstances mentioned before. That is, eighty-two places, containing fair and pure water, sufficiently large and deep, for dipping men and women with despatch and delicacy, must have been provided immediately, and on the spot, by the poor persecuted disciples, and their equally detested, if not anathematized, converts, in the city of Jerusalem: the insuperable obstacles to the accomplishment of which must strike the dullest mind."—THORN.

But it is evident from the chapter itself, that none but the twelve apostles were engaged in baptizing; at least, no others are mentioned as taking any part either in preaching, or giving directions to the inquiring multitudes. (Read Acts ii. 14 and 37.)

Finally: It does not appear that they ever left the place in which they were assembled, in order to be baptized. They did not, as far as we can learn, seek or go to water: but we are led to believe that they were baptized where they were assembled; and if so, they could not have been immersed, but were baptized either by *sprinkling* or *pouring*.

Q. Have you any other instance of baptism, in which immersion was either impracticable or improbable?

A. Yes: the baptism of St. Paul.

Acts ix. 18.—"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Q. What are your reasons for believing that Paul was not immersed?

A. The reader is requested to peruse the reasons under the second question before the last, marked 1, 2, 3, which will equally apply here. Furthermore, let it be observed: 1. The apostle had been sick for three days, and confined to the house. 2. Ananias went into the house of Judas, in which Paul abode. 3. Ananias having put his hands on Paul, and addressed him in the name of the Lord Jesus, "*immediately* there fell from his eyes as it had been scales: and he received sight *forthwith*, and *arose*, and *was baptized*." 4. His baptism evidently took place immediately after his recovery, and in the very room or place where Ananias first saw him. 5. He did not leave the house in quest of water, nor go down into water. 6. He could not have been immersed in the room; but was, beyond all reasonable doubt, baptized by *sprinkling* or *pouring*.

Q. What other case have you?

A. The baptism of Cornelius, his kinsmen and near friends.

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 46—48.

Q. Why do you think these were not immersed?

A. Because the Scriptures do not say they were immersed; nor is there anything in the word baptize which necessarily implies immersion; nor was immersion essential to their baptism.

In addition to this: 1. They were in the house of Cornelius. (Verse 24.) Peter also "went in" to the house, and there found them assembled. (Verse 27.) 2. It does not appear that they left the house. 3. They did not go to a river, to "much water," nor "into water." 4. They were evidently baptized in the house where the Holy Ghost fell on them. The expression of the apostle favours this view: "Can any man forbid water?"—that is, *to be brought*; not, "Can any man forbid these persons to go to a river, or to a pond?" which doubtless would have been the form used, had he designed their immersion in a river or in a pond. To say that the apostle intended to ask, "Can any forbid water *to be used, or the use of water for immersion?*" is to make the apostle express himself as if some then present really doubted the "propriety of using *water*, as the element in baptism;" whereas, it is evident on the face of the record, that he designed to convey no such idea. 5. They were therefore, considering all the

circumstances of the case, beyond all reasonable doubt, baptized, not by immersion, but by *sprinkling* or *pouring*.

Q. Have you another instance of a similar kind?

A. Yes: that of the jailer and his family.

ACTS xvi. 33.—"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway."

Q. Will you give the reason why you believe he and his family were not immersed?

A. See the first paragraph under the second question before the last, which equally applies to this case. Besides this, it appears: 1. That all the parties were in the prison. 2. That they did not leave the prison-house. 3. That Paul refused to go out of the prison the next day, when he might have left. (Verses 35, 36, 37.) 4. That he could not, as a conscientious man, have left the prison, in a clandestine manner, at midnight, with the jailer and his family, in search of water to immerse them. 5. It does not appear that there was any convenience in the prison for immersing. 6. We know that water was brought to wash the stripes of the apostles; and therefore it is more than probable, that with part of that very water that was brought into the prison, the jailer and his family were baptized, by *sprinkling* or *pouring*. (Read verse 33, quoted above.)

Q. What then do you conclude from the whole matter, as discussed in the preceding pages?

A. I conclude, that baptism by sprinkling or pouring is truly a scriptural and apostolic mode of administering the ordinance; and that immersion is not essential to its validity.

Q. But do you deny the validity of baptism by immersion?

A. No: it is valid as one particular mode.

Q. On what ground do you admit its validity?

A. On the ground, that the Scriptures have not made the particular mode essential.

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